The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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WORLDLY AMUSEMENTS.

Mr. Skillman,

At the last meeting of the West-Lexington Presbytery, the following extract, from the records of one of the Church Sessions, was reported by the Committee appointed to examine said records—as containing matter worthy the attention of Presbytery—viz. "After a free conversation on the following questions—viz. Is it consistent with the Christian profession, and admissible in this church for members to encourage and permit their children to frequent balls, dancing parties, and similar places of amusement? Does it become this Session to notice such things, and if so, in what manner? It was ordered that the whole matter be submitted to Presbytery, and its opinion requested at its next meeting."

Presbytery appointed a committee to address a letter to the above mentioned session upon the subject—that committee reported the accompanying letter, which was approved by Presbytery, and which you are requested to publish in the Western Luminary.

One of the Session.

OPINION OF PRESBYTERY.

Dear brethren: The Presbytery of West Lexington would say with regard to the first member of the above question—that it is neither consistent with the christian profession, nor admissible in this church, for members to encourage or permit their children to frequent balls, et cet, et cet—because it is contrary to the holy precepts of the gospel, which say—

Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him.—1 John 2, 15.

Be not conformed to this world.—Rom. 12, 2.

See that ye walk circumspectly—redeeming the time.—Ephe. 5—15, 16.

Train up a child in the way he should go.—Proverbs 22, 6.

Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10—31.

From all which it is evident—that parents when they encourage their children to frequent places of worldly pleasure, do that which is unscriptural, against the authority of God, and in manifest violation of the spirit of the gospel. It is to cultivate and cherish in the child an attachment to that world, which God has declared to be his enemy: and therefore it cannot be done to his glory; but on the other hand is utterly hostile to it, as it is a disregard of his holy mandates. Besides, such encouragement given to children in practices like these, is a deliberate act of twofold rebellion against God. 1st in the parent, and 2nd in the child. For he who encourages sin in another, is himself a partaker of the same. It is—instead of bringing up the child for God, bringing him up to disobey his high and holy precepts—and is, of course, preparing him for the infliction of that eternal curse which is denounced against every transgressor.

From which; the answer to the second member of the question is clear—It is certainly the duty of the Session, as constituted to watch over the church with reference to its prosperity, peace and purity, to take cognizance of a course in any of its members, so deliberate, as well as so extensive and injurious in its example, as that which the questions suppose.—For particular directions in the exercise of church discipline, you are referred to the plain and excellent method recommended by our Divine Saviour, in Matthew 18—15, beginning with these words: Moreover if thy brother shall trespass, &c. &c

ELI SMITH, *Moderator.*

Frankfort, Oct. 4th 1828.

PARTY SPIRIT.

Extracts from a Sermon delivered by the Rev. Dr Beecher, at Plymouth, Dec. 22, 1827, on the anniversary of the *Landing of the Fathers.*

To perpetuate our national prosperity and hold up our light to the world, our citizens must banish party spirit, and regulate the suffrage of the nation with reference to the preservation of its moral purity.

The temporary collisions of local interest and of ambition can never be excluded from such a nation as this, and are not to be feared. It is those deep-rooted and permanent divisions, extending through the land, rousing the feelings and arraying the energies of one part of the nation in keen collision with the other, and perpetuating prejudice and strife from generation to generation, which threaten the existence of our republican institutions.—Through one such fiery trial we have passed undestroyed, though by no means uninjured; and no patriot of the present generation would willingly, I trust, behold our country placed in such jeopardy again. Despotic governments may pass in safety through popular commotions such as would shake down the pillars of a republic.—The mobs of England, which, in the presence of the military power, are but the gambols of a kid within the scope of the lion's paw, would be in this country, as the letting out of waters. There is no possibility of freedom in this bad world, without so much intelligence and moral principle among the people, as shall create an efficient public sentiment in favor of law and good order. But party spirit prostrates every thing within the sphere of its commotion, which is venerable and sacred. It directs the attention of the people from their own common interests, to the means of gaining objects to which prejudice and passion may direct them; and the attention of the government from the public good, to the means of its own perpetuity and ascendancy.—It renders a wise and comprehensive policy impossible; for party spirit has no magnanimity, no conscience, no consistency, to withhold it from resisting as readily what is wise as what is unwise; and its victories are too transient to admit of much prospective wisdom. It is eminently hostile to the laws which watch over the morals of the nation;—for who will execute them, when partizans on both sides fear that they may feel the consequences of fidelity at the next election. Too often, from the nearly balanced state of parties, the most worthless portion of the community actually hold the sway in the elections, even in a state of society comparatively virtuous,—occasioning impunity in the violation of law, and clothing with political consequence, and too often surrounding with adulation, men whom our Fathers would have expelled from good society. It tends to destroy in society, all distinctions of moral character, talent, and learning, as qualifications for office; while it reconciles the people, upon the plea of necessity, to such preposterous sacrifices of conscience and common sense, as they would never consent to, unstimulated by its madness. Indeed, in all but the name, it rears beneath the forms of freedom, a real and most terrific despotism. For every party has a soul,—some master spirit, who, without a crown and a sceptre, governs with absolute sway. He is surrounded by a nobility, each of whom is commissioned to govern the public opinion within his sphere, and bring his retainers to the polls, to subserve implicitly the interests of the king and of the aristocracy. It needs only to kindle the watch-fire, and every clansman is at his post; and argument might as well avail against bullets in the day of battle, as in these determined contests of parties. There is no remedy for this state of things, but that intelligence which qualifies the people to understand their rights, interests, and duties; and that calmness of feeling to which the public mind, undisturbed by partizan efforts, will not fail to come; and that deep conviction of the importance of moral purity, which shall turn the expectations of the people from party men and party measures, to the application of moral power, by the institutions of religion, and the interposition of the Holy Spirit.

Multitudes of christians and patriots have long since abandoned party politics, and not knowing what to do, have almost abandoned the exercise of suffrage. This is wrong. An enlightened and virtuous suffrage may, by system and concentration, become one of the most powerful means of promoting national purity and morality;—as the suffrage from which the influence of conscience is withdrawn, cannot fail to be disastrous. While then, as freemen, we remove one temptation to hypocrisy, by dispensing with a profession of religion as a qualification for office, and exclude all occasions of jealousy, by bestowing our votes without reference to christian denomination; let all christians and all patriots exercise their rights as electors, with an inflexible regard to moral character; and let the duellist and the sabbath-breaker, and the drunkard, and the licentious, find the doors of honor barred, and the heights of ambition defended against them by hosts of determined freemen, and the moral effect will be great. The discrimination by suffrage will exert upon the youth of our country a most salutary restraint, and upon dissolute and ambitious men a powerful reforming influence. Let every freeman, then, who would perpetuate the liberty and happiness of his country, and transmit to his descendants of distant generations the precious legacy which our Fathers have sent down to us, inquire concerning the candidate for whom he is solicited to vote,—is he an enemy to the Bible, or to the doctrines and institutions of the Gospel;—is he a duellist, or an intemperate man, or a sabbath-breaker, or dissolute, or dishonest!—and if, in any of these respects, he be disqualified, let him withhold his vote, and give it to a better man—and it will go far to retrieve the declensions which have taken place, and to render righteousness and peace the stability of our times.

AN EAGLE KILLED BY A WEASEL.

A short time since, a gentleman of this town was out in the suburbs endeavoring to get a shot at a large eagle. Suddenly the eagle sprang upwards, and continued to wing his flight spirally to an immense height, nearly out of sight, when he fell to the earth, nearly on the spot from which he had flown. On approaching the eagle, a small weasel was observed to run from the body, and on examination it was found the animal had got under the eagle's wing, and commenced feasting upon his blood, until the noble bird fell from exhaustation. The little marauder then made his escape.

Providence Pat.

From the (Cincinnati) Pandect.

OHIO BOARD OF EDUCATION.

In this paper we have inserted the Circular and Constitution of the Ohio Board of Education; from which it will be seen that a Literary and Theological Seminary is to be established in the neighborhood of Cincinnati. The plan of the institution proposed, is somewhat new, but such, as we think, will commend itself to the judgement of every experienced and well informed mind. Study, combined with manual labour, must, it is evident, possess a variety of advantages. Such an Institution is greatly needed in this region of our country, and we hope and trust, that the blessing of Heaven will accompany the incipient measures which have been taken to establish it. That it may go on and prosper and be instrumental in qualifying many young men for distinguished usefulness in life, must be the prayer of every friend of Zion.

Great credit is due to the Messrs Lane's who have so far and so generously endowed the contemplated Seminary. But more funds will be needed, and we cannot but believe that their benevolent views will be seconded by others who have the means of contributing to an object so worthy of patronage. Evidently, a redeeming spirit is going forth in our land. Christians are provoking one another to love and to good works. The kingdoms of this world are to become the kingdoms of our Lord and his Christ. May the Lord hasten it in his time.

CIRCULAR.

Cincinnati, Oct. 9, 1828.

Dear Brother—

The object of this Circular is to make known to the friends of Zion, that incipient measures have been taken for the establishment of a Literary and Theological Seminary upon a new plan, and to enlist their exertions in its behalf. It is with gratitude to a wise and bounteous God, we inform you, that in his providence circumstances have recently transpired which have given an impulse towards the accomplishment of this object. Messrs E. Lane & Co. Grocers and Commission Merchants, of New Orleans, have generously offered to appropriate to the uses of the proposed institution, after its establishment, one third part of their neet annual income, for the term of three, years, and one fourth part thereafter; and for the purpose of insuring the payment of a certain amount, they have guaranteed that the sum to be appropriated, shall, during the first four years, amount at least to $4,000.

The leading principle of the Institution is, that every Student belonging to the Seminary, be required to spend not less than three nor more than four hours per day, on an average, in manual labour, the avails of which are to be applied towards defraying the expenses of the Institution, including the board of the Students, &c. Such a course, it is obvious, must be attended with the most beneficial effects. It will conduce to the health and vigor of both mind and body, and give to the Students a hardiness of constitution, essential to the success of their future labours. It will moreover acquaint them with agricultural and mechanical arts, which may be very important in subsequent life, especially should they become Missionaries in heathen lands. To show what may be done by Students, in this way, we here introduce an extract from the report of the Trustees of Oneida Academy, New York, an Institution founded upon similar principles, from which it appears that "the income from their farm, notwithstanding many disadvantages attending the commencement of the undertaking, has exceeded the expenses of boarding the Students, keeping of stock, hire in the house, and the hire of a labourer for a year, $150. It is therefore an ascertained fact, that a Student may defray the expenses of his board by three and a half hours labour, and without interfering with his studies." It is the wish of the above named donors, and the condition of their promised donation, that the Institution be established in the vicinity of Cincinnati. A Board of Trustees has been organized for its establishment, and proposals will, for a short time, be received for its location. A farm must be procured, by purchase or gift, and funds raised for the erection of the necessary buildings, when the institution will go into operation.

Dear Brother—More need not be said; you will readily comprehend the leading features and prospects of the plan—the object is great, and if we fail not in its accomplishment, the beneficial results to future generations will be incalculable. Recognizing you as a friend to that cause and kingdom which shall have no end, the Board earnestly request you to use your influence and exertions to obtain subscriptions to this benevolent object. By making decided and persevering efforts in the outset, it is hoped and believed that the Institution may soon be placed upon an eligible and permanent foundation. That we may discern the signs of the times, and be found faithful labourers in the vineyard of our Lord, is the prayer of your servants in Christ. By order of the Board,

JOSHUA L. WILSON, *President.*
Abraham A. Halsey, *Secretary.*

The following persons, viz: Joshua L. Wilson, David Root, James Challen, William Schillinger, Robert Boal, jun. Jabez C. Tunis, John F. Keys, Isaac G. Burnet, Ephraim Robins, James Warren, John H Groesbeck, Robert Wallace, William W. Green, John Thompson, Benjamin Graves, Ludwell G.Gaines, Jacob Lindley, Caleb Kemper, James Thompson, Daniel Hayden, Daniel Wurtz, Samuel January, and Abraham A Halsey, in consequence of a proposition made to them by Messrs. E. Lane & Co. Merchants of New Orleans, have associated as Trustees, for the purpose of establishing a seminary of learning, the primary object of which shall be to educate pious young men for the gospel ministry; and have adopted the following

CONSTITUTION.

Article 1.—This association shall be known by the name of the "Ohio Board of Education," and shall consist of twenty three Trustees, who shall compose a permanent board of direction, and shall fill their own vacancies occasioned by death, resignation, unreasonable absence, or otherwise.

Art. 2.—It shall be a fundamental principle of the seminary to be established, that every student shall be required to spend not less than three nor more than four hours each day, on an average, in agricultural or mechanical labor, the avails of which shall be applied towards defraying the expenses of the institution, including the board of the students, &c.

Art. 3.—As soon as a sufficient amount of donations, and a suitable situation are obtained, the seminary shall be located, an appropriate name selected, and an act of incorporation procured from the legislature of the state.

Art 4.—The officers of the board shall be a President, three Vice Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be elected annually.

Art. 5.—The Board shall annually elect an Executive Committee, consisting of thirteen Trustees, including the officers, who shall conduct the affairs of the Board under their direction, seven of whom shall constitute a quorum.

Art. 6.—The officers and members of the Executive Committee shall reside in the city of Cincinnati or its vicinity, and shall be elected by ballot.

Art. 7.—A majority of the members of the Board and of the Executive Committee, as well as all the instructors employed in the theological department of the seminary, shall be members of the Presbyterian church of the United States, in good standing.

Art. 8.—Any person, or persons associated, any church, or churches associated, may endow a permanent scholarship, name it, and select for it their own beneficiary, by paying into the Treasury of this institution $1000; or they may endow a scholarship for any limited time, by paying $60 per annum in advance. In either case the beneficiary will receive his board, lodging, washing, and tuition. It being understood that every pupil received must be of good moral character, and must conform to the regulations of the institution.

Art. 9.—The annual meeting of the Board of Trustees shall be held on the last Wednesday in October of each year, at 9 o'clock A. M. when the proceedings of the past year shall be reported, the accounts audited, the Central Committee and Officers chosen, and such other business transacted as may occur.

Art. 10.—Special meetings of the Board may be called by the President at any time, and shall always be called by the President or Secretary at the written request of three members of the Board, of which meetings notice shall be given.

Art. 11.—No alteration shall be made in this Constitution, except at an annual meeting, and then only by the voice of a majority of all the members of the Board.

PRISON DISCIPLINE.

Extracts from the Third Annual Report of the Prison Discipline Society, Boston.

WHAT HAS BEEN DONE TO PROVIDE FOR AND COMMUNICATE PROPER INSTRUCTION?

In the Maine Prison, a building has been erected, containing a chapel and dining hall; but we have not learned, that any thing has yet been done, agreeably to the suggestion of the keeper, to organize a Sabbath School, or to increase in any way the amount of instruction formerly communicated to the convicts.

In Vermont, a law was passed at the last session of the Legislature, appropriating one hundred dollars annually, in addition to a like sum before granted, for the purpose of supplying the State Prison at Windsor with more constant and systematic religious instruction.

In Massachusetts, by the law of February, 1828, the chaplain in the Prison at Charlestown is to receive five hundred dollars annually from the State, and to devote all his time to his appropriate duties in the Prison. The Rev. Jared Curtis, who has been nearly three years chaplain in the Prison at Auburn,

has received the appointment from the Executive of Massachusetts, and entered upon the duties of his office

In Connecticut, Moses C. Pillsbury, the warden of the new prison at Wethersfield, in addition to the provision which he makes on the Sabbath for public worship, regularly reads the Scriptures to the assembled convicts every morning and evening, and in their behalf offers prayers to the Father of mercies.—He is, besides, faithful in counsel, affectionate in sickness, and lovely in his Christian sympathies towards those committed to his care, without losing any thing in his prompt and successful attention to business and discipline. He mingles authority and affection in his government and instructions, so that the principles of obedience and affection flow spontaneously towards him from the hearts of convicts.

In New-York, at Auburn, Mr. Curtis, the chaplain, continued, during the last year, to superintend the Sabbath School, consisting of 125 convicts, taught by twenty students from the Theological Seminary; to preach in his turn in the chapel; to spend the afternoon of the Sabbath in private instruction, and faithful admonition from cell to cell; to implore a blessing when the convicts were assembled for breakfast and dinner; to read the Scriptures and offer prayer every evening in the area of the Prison, in front of the cells, after the convicts were locked up; and to visit the sick in the hospital, and pray with them frequently, if not daily.

At Sing Sing, N. Y., the Rev. Samuel Barret, the chaplain, has pursued a similar course of instruction, with this difference, that Mr. Barret has no Sabbath School, preaches every Sabbath himself, has two religious services every evening on each side of the Prison, in front of each breast-work of cells. The Legislature, in consideration of these services, have authorized the commissioners to allow the chaplain three hundred dollars annually from the treasury of the State.

In New-York city, the Rev. John Stanford, the venerable chaplain of the humane and criminal institutions, has continued, at the advanced age of nearly fourscore years, to fulfil his numerous appointments at the State Prison at Greenwich, the Penitentiary at Bellevue, the Bridewell and Debtors' Jail.

At the Refuge for Juvenile Delinquents in New York, the inmates enjoy the instructions of the Sabbath School; two public religious services in the chapel every Sabbath; morning and evening prayers every day, with a short and appropriate service after dinner, intended for the moral improvement of the children, together with the paternal and constant care and instruction of the superintendent, who, like a father, watches his opportunity to fulfil the pledge which he gave on entering the institution, when he said, "My dear children, I have sons and I have daughters, and am enabled to feel for you: and often in my dealings with the children of others, solve this question for my own government,—'How should I like my child to be dealt with under similar circumstances?' This rule I think shall govern me here."

In New-Jersey, the members of the Auxiliary Prison Discipline Society, in the Theological Seminary at Princeton, have by their committee visited the State Prison at Lamberton, every Sabbath, during the past year, with the exception of one or two, for the purpose of conducting religious worship; distributing Tracts, and visiting the convicts in solitary confinement. The committee of the Legislature, in their Report on the subject, respectfully notice this effort of the Society to supply the Prison with religious instruction.

At the Prison in Philadelphia, a Bible Class has been regularly instructed on the Walnut-street side, and a Sabbath School on the Prune-street side, and public worship has been attended on the Sabbath.

In the Baltimore Penitentiary, the ministers of the Methodist Episcopal Church have continued to sustain a religious service on the Sabbath, both among the male and female convicts, once a day during the winter, and twice a day during the summer. But in a Prison so constructed, where the men and women, after public worship, instead of retiring in silence to their solitary cells, are locked up in large numbers together, and left to their evil passions, their songs of obscenity and mirth, or their curses and imprecations, resound from their gloomy walls, and the truth, which has been dispensed, is, as has been well said, like sparks on the ocean in a storm.

In the State Prison at Columbus, Ohio, the Synod of the Presbyterian church, connected with the General Assembly, resolved, in October last, to appoint and support a stated preacher, and committed the subject, as we learn from the Rev. James Hoge, to the Board of Missions, acting under their authority. In pursuance of this resolution, Mr. James Chute, a licentiate of the Presbytery of Cincinnatti, has been appointed, and has entered on his official duties. The compensation allowed him is $30 per month.

Thus we have seen what has been done to provide for and communicate proper instruction in Prisons during the last year.

DEATH OF MR. ASHMUN.

Extract from a Discourse preached in the Centre Church, in New-Haven, August 27, 1826, at the funeral of Jehudi Ashmun, Esq. Colonial Agent of the American Colony at Liberia. By Leonard Bacon.

"Do you ask to what purpose has he died? I would that we could stand together on the promontory of Montserado, and see what has been accomplished by those toils and exposures, which have cost this man his life. Hard by, we might see the island, where a few years since, there was a market for the slave-trade. To that place, crowds of captives were brought every year, and there they were sold like beasts of burden. From that place, they were consigned to the unspeakable cruelties of thronged and pestilential slave ships; and those whom death released not in their passage across the Atlantic, went into perpetual slavery. At that time, this cape was literally consecrated to the devil: and here the miserable natives, in the gloom of the dark forest, offered worship the evil spirit. All this was only a few years ago. And what see you now? The forest that had crowned the lofty cape for centuries, has been cleared away; and here are the dwellings of a civilized and intelligent people. Here are twelve hundred orderly, industrious and prosperous freemen; who were once slaves, or in a state of degradation hardly preferable to bondage. Here are schools, and courts of justice, and lo! the spire which marks the temple dedicated to our God and Saviour—strange landmark to the mariner that traverses the seas of Africa. Here for a hundred miles along the coast, no slave-trader dares to spread his canvass; for the flag that waves over that fortress, and the guns that threaten from its battlements, tell him that this land is sacred to humanity and freedom. Is all this nothing? Is it nothing to have lain on a borbarous continent, the foundation of a free and Christian empire? This is the work in which our friend has died."

PLAIN PREACHING.

If we rightly estimate our character as ambassadors of Christ, we shall never go into the sacred desk to deliver discourses on philosophy, or to exhibit specimens of eloquence, or samples of elegant composition. We shall be absorbed by the desire to make the truths of God's holy word enter both the understandings and the hearts of our hearers.—Eyeing this great object, we shall avoid every process of abstract reasoning, and sacrifice every ornament of style, and forbear every attempt at oratory that would hinder and not help us in reaching the point at which we aim. We shall use such plainness and simplicity of language and manner, that if any of our audience do not understand and profit by what we say, theirs and not ours shall be the fault. We shall, in a word, preach, in our humble measure, as Paul did, "not with enticing words of man's wisdom—not in the words that man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."—*Dr. Green in, National Preacher.*

DIRECT PREACHING.

In some cases, an indirect method of addressing the conscience may apparently be, in truth, the most direct; but we are to use this method wisely and sparingly. It seems to me to be one of the characteristics of the day, in the religious world, to err on this subject. We have found out a circuitous way of exhibiting truth. The plain, direct simple exhibition of it is often abandoned, even where no circumstances justify and require a more insinuating manner. There is dexterity indeed, and address in this, but too little of the simple *declaration of the testimony of God*, which St. Paul opposes to *excellency of speech or wisdom*, and to *enticing words of man's wisdom*. We have done very little when we have merely persuaded men to think as we do.—*Cecil.*

SOLEMN THOUGHTS.

From the obligation to seek the salvation of others, *none* are exempted. But if some are more peculiarly bound than others, they are those who have been saved from a long and awful course of vice themselves. *You* ought to feel, above others, a claim of gratitude, and of justice.—You have had much forgiven, and you should love much. You have been a curse to many; you ought now to be a blessing. Oh! it seems enough to make you shed tears of blood to think that there are some now in hell who ascribe their destruction to you: while others are walking the downward road, urged on and encouraged by your former errors and crimes and influence.—Some of these are placed beyond your reach. Others are yet accessible. Oh! repair to them immediately. They know your former condition; describe to them your present; and acquaint them with the peace and pleasure which have resulted from your conversion. Who can tell what an affectionate and earnest testimony, derived from experience, and accompanied with a change too obvious to be denied, may accomplish?—*Jay, of Bath, Eng.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
NOVEMBER 12, 1828.

WORLDLY AMUSEMENTS.

We especially invite the attention of all Christian Parents, Church Officers, and Ministers, to the Letter of the West-Lexington Presbytery, on this subject, which will be found on the first page of this paper.

CENTRE COLLEGE.

Extract of a letter to the editor of the Western Luminary, dated,

"*Danville, Nov. 1st*, 1828.

"The following numbers, I believe are correct:

1. The whole number of students attached to Centre College is 97
2. The whole number of professors of religion among the 97, is 63
3. The number under the care of the Education Society, included with the 97—is 30
4. The whole number belonging to the College, who have the Gospel Ministry in view, is 53

NEW MEETING HOUSE.

We are happy to learn that a new, and very comfortable meeting house has recently been erected in the neighborhood of Mr. A. Logan, in Jessamine county. The foundation of this house was dug on the 16th of September, and on the 1st of November, we are informed, the plastering and glazing were completed, the seats fixed, & the building completed, except a few unimportant jobs. The walls are built of stone, 44 by 34 feet.

A four day's meeting is to be held in this church, commencing on Friday before the 5th Sabbath of this month (November) on which occasion the house is to be solemnly dedicated to Almighty God.

PRESBYTERIAN CHURCH IN KENTUCKY.

From the Presbyterial Reports sent up to the Synod of Kentucky at its late session in Danville, it appears that the number added to the communion of the church during the last year was 3,300

Whole number at the date of said Reports 6,682

Making an addition in one year nearly equal to the whole number in the Church previous to that time. Truly every pious heart must exclaim with adoring gratitude, *What hath God wrought!*

From the (Cincinnati) Pandect.

SYNOD OF OHIO.

Duty called us the last two weeks from our Pastoral and Editorial labours, to attend a meeting of this Synod, at Chillicothe. We had been informed that some of our brethren were about to meet us there with very strong feelings of opposition, not to the revivals of religion, but to the manner in which they were sometimes conducted. It was known to be an old affair for men to have a form of Godliness without the life and power of religion, and knowing also that nothing but the love of God shed abroad in the hearts of men could deliver them from this state of bondage, many united and agreed to pray for the Synod, before, and during the time of its Sessions.—These prayers were evidently answered, for we have never seen such a meeting of Synod before. Christian forbearance, brotherly love, order and devotion, characterized every Session; and some who approached the meeting with chilling prejudices, left the place with tears of gratitude and joy, saying, "what hath God wrought?" The Report of the Board of Managers, and the Narrative of the state of religion, were highly interesting, both of which we intend to publish as soon as practicable. A plan of the Lane Seminary was laid before the Synod which met with general approbation. The operations of the Theological Seminary at Columbus were suspended till the next meeting; before which time, it is probable a new Synod will be erected in that part of Ohio, lying East of the Scioto River.

The Lane Seminary, to be located in the vicinity of Cincinnati, the outlines of which have been given in a former number of this Paper, is soon, we trust, to be carried into effect.—Nothing is now wanting but a suitable Charter, which we have no doubt will be granted by the Legislature at its next meeting—and a few thousand dollars to erect suitable buildings. A lot of first rate land has been already offered gratuitously, on the margin of the Canal, nine miles from the City, and if no better offer be made, the institution can go into operation there, and enjoy all the benefits both of City; and Country. But we entertain no doubt but other offers will be made nearer the City, and that benevolent individuals will exert themselves to erect the necessary buildings as soon as the charter is obtained, which we hope will be early after the meeting of the Legislature in December next.

The Trustees of the Lane Seminary will hold a meeting on Wednesday afternoon next, in the Library room of the first Presbyterian Church, at 4 o'clock P. M. *Ib.*

From the New-York Observer.

THE SPECIAL EFFORT.

We are happy to say that the special effort in behalf of the American Tract Society is begun. A meeting of the Executive Committee and a few friends of the cause from various evangelical churches in this city, (New York) was held at the Society's House on the evening of the 20th Oct. when the motives which urge the Society to continued and still more extended efforts, and its comparatively limited pecuniary means were duly considered. It appeared that there had been no diminution of the Society's operations, or of its receipts, either in donations or for publications sold; but notwithstanding this, such was the amount of Tracts required for the General Depository, and such were the expenses for stereotype plates, paper, &c. that prompt and generous aid seemed indispensable to its desired success. For the last half year, it had been compelled to resort continually to the personal pecuniary aid of members of the Committee, in order to meet its engagements; and at the time of the meeting with an empty Treasury $1,480 were due. Besides this, the Committee were then *under obligations*, chiefly for paper on which the Tracts are printed, to the amount of $9,800, due within two months; and to the amount of $17,000, due within six months.

The openings for Tract distribution in Ceylon and Bombay; among the millions of the Burman empire; in Greece and other countries about the Mediterranean, in South America, and in other foreign lands from all which, applications have been made to the Society for aid; but particularly the wants of the hundreds of thousands and millions of our own country, who are destitute of the stated privileges of the Gospel, were considered by the meeting; and it was unanimously "resolved that measures be immediately adopted in this city to obtain funds to enable the Society to continue and extend its operations, particularly in the Valley of the Mississippi."

One of the most liberal donors to the Society remarked, that, when he had contemplated the wants of the Valley of the Mississippi alone, they had seemed large enough to fill the mind. That Valley now embraced upwards of 4,000,000 of immortal beings, and ministers to supply them with the preaching of the Gospel could not be obtained. *He hoped this city would not do less than to send two Tracts to every family in the Valley of the Mississippi.* Allowing seven individuals to each family, that extensive portion of the country now embraced 570,000 families; and the *expense of sending two Tracts to each family exceeded* $11,000. He hoped that sum at least would be raised in this city. Other demands upon the Society would require all the additional aid that could be obtained

Each gentleman was requested to throw into a hat a paper stating the amount he wished personally to give, the aggregate of which was $3,350.

It was referred to the Committee to bring the subject before the respective churches; and it is hoped that the amount of aid received from the city will be such as essentially to relieve the Society, encourage the hearts of the friends of the cause, and prove an example of liberality which Christians in many other parts of the country may be induced to imitate.

A General Agent for the Valley of the Mississippi is already appointed by the Society, who is immediately to enter upon his labors in connexion with two other faithful individuals. These Agents must be supported, a large amount of Tracts distributed gratuitously, and the usefulness of the Society extended in various other ways, if the means, which now it so much needs, can but be procured.

BISHOP GRISWOLD.

At the convention of the Protestant Episcopal Church of the Eastern Diocese, which met at Bellows-Falls, says the Vermont Chronicle, in giving a brief account of their proceedings—

"Bishop Griswold urged the cause of missions with great earnestness as one who loved it.—There was no better criterion, he observed, of true Christian zeal, than the missionary spirit.—Heretofore Foreign Missions had been unpopular in the church; so much so, even among the clergy, that when it was proposed to form a Society for the prosecution of this work of Christian love and duty, it could be done only by connecting them with Domestic Missions. He pointed out the fallacy of the plea that we have enough to do at *home*, and explained how obedience to the command of our Saviour, to "go into *all the world*," to preach the Gospel, must tend more than any thing else, to promote the extension and welfare of the church at home.—How inconsistent, he observed, would Episcopalians appear, with their high claims as the true church, if they were to be halting along behind others in their efforts to do the work which our Lord committed to the authorised preachers of the Gospel.

In the evening, the Bishop preached on the propriety of distinguishing in our worship, the Persons of the Trinity, and the Apostolical authority for doing it.—Text, the benediction in 2 Cor. xiii. 14.

From the Christian Secretary.

ENCOURAGEMENT TO CHRISTIAN FAITHFULNESS.

Mr. Editor—In the month of August, 1826 Mr. —— was travelling upon the Canal, near the village of Clyde, New-York, when a party of females came upon the boat. As his manner was, Mr. —— soon commenced a prudent and affectionate conversation with them, upon the importance of a preparation for death. One of their party opposed and ridiculed the exhortation, and finally declared herself settled in the doctrine of Universal salvation.

When the party were about to leave the boat, Mr. —— still insisted upon their immediate preparation to stand at the Judgment-seat of Christ.

Having in a spirit of piety and kindness, taken leave of all but his opponent, he turned to her, and in a spirit of pathos and energy addressed her in the character of Simon Magus, "Repent and pray God, and perhaps the thoughts of thy heart may be forgiven thee;" and they retired. Mr. —— heard nothing more from the party, until the anniversary of our Association, in June, 1828; and they knew nothing of him, and heard nothing from him until the same time.

It was at this place, that the lady who opposed Mr. —— had a sight of him again among the throng, and sent a brother to invite him across the house. She immediately seized his hand, and inquired, "Do you recollect me?" He replied that he did not. She

then declared that his plain and pungent address on board the boat, almost two years before, sunk deep into her mind. And after which occurrence she lived almost in despair for more than a year. At last, after drinking the cup of repentance to its dregs, she hoped that God had forgiven her the thoughts of her heart. "And oh, sir, (said she,) while I feel to bless God for the great work he has done for my soul, I cannot be too thankful to you for your faithful exhortation, even in the midst of my opposition."

Mr. —— returned from the Association, resolved upon an increase of faithfulness and perseverance in the great work in which he is engaged.

RELIGION FAVORABLE TO LONGEVITY.

Some of our readers will recollect an article which we published in the month of February last, showing the ages of different clergymen, so far as they could be ascertained, who died in the United States in the year 1827.—The result was, that 60 clergymen (taken promiscuously) whose ages were known, the average was, 56 1-2 years. Eighteen lived their "three-score years and ten;" seven lived to the age of eighty or upwards, and one to the age of 87. From these facts we thought the inference a fair one, that *religion*, by its influence on the mind and habits, was *favorable to longevity*. We have recently met with an extract from one of Bishop Burgess' Theological Tracts, which illustrates the same principle.

From a list of ecclesiastical writers whose deaths took place within 250 years (from 1565 to 1779.) the following Scale of lives has been drawn up, in proof that a life of intense study is not generally injurious to longevity.

Died	Between the ages of	
1	30	40
5	40	50
11	50	60
21	60	70
32	70	80
14	80	90
4	90	100

Locke lived to the age of 71 and Newton to 84.

Of this list, fifty lives (almost three-fifths of the whole number) exceeded the ordinary term of man's life. If we were to conjecture the causes of longevity, we should perhaps say, literature, temperance, and religion.—The temperate life of a literary man must be conducive to longevity, and the literary life of a religious man, probably much more so. In such a life the mind is employed, amused, and deeply interested. It is employed in the support of truth and duty; of *duty*, which leads to active good, and has for its best recompense in this world contentment, and "the peace which passeth all understanding;" of truth, which unfolds, "the good tidings of great joy," so full in consolation and hope to all who believe.

The Inauguration of the Rev. Dr. Janeway, as a Professor in the Western Theological Seminary, (at Allegany Town, Pa.) was performed on the evening of the 16th ult. On Friday evening the 17th ult. Dr. J. delivered his inaugural address.

FOREIGN NEWS.

[*London dates to the 15th of September.*]

Russia and Turkey.

The Paris papers contain intelligence from Odessa, dated the 2d inst. It is now admitted that the Russian army cannot attempt to pass the Balkan this season, but it is said that great efforts are to be made to obtain possession of Varna. Judging, however, from the resistance which the Turks have already made, this object, to which it seems Muscovite ambition is now limited, will not be one of easy accomplishment.

Berlin, Sept 10.—The idea now generally entertained here of the result of the operations against the Turks is very different from that conceived at the beginning of the campaign. Almost every body is convinced that the Russians will not be able to reach Constantinople this year, even if they should succeed in taking Varna, and all the fortresses on the Black Sea. The season is far advanced, and the navigation of the Black Sea will be next month as precarious as the conveyance of provisions and amunition is difficult, in a country which has no regular roads, and in which the army is confined to its own resources. The most experienced agree in the opinion, that operations should be suspended for the present, and that the Russian Army should leave the sieges of Shumla, Varna, and Sillistria, to take their regular course, and meantime merely maintain its positions, without proceeding to other enterprises, which can only be prosecuted in the good season. It is affirmed, however, that as soon as the Emperor Nicholas has reached the army, it will be put in motion, to advance in a mass against Adrianople.

BALTIMORE AND OHIO RAIL ROAD.

The President and Directors of the Baltimore and Ohio Rail Road Company have made their second annual report to the stockholders. The report says "there will be nothing found to impair the confidence of the stockholders, in the successful accomplishment of the work in which they embarked; or in the least degree to discourage the expectation that the early completion of the Baltimore and Ohio Rail Road, is otherwise dependent, than on a judicious application of the means of the Company."

The line of the Rail Road has been surveyed and located from the "Point of Rocks" to Cumberland, passing in general along the margin of the Potomac. Eleven and three fourths miles, embracing that portion of the line located, between the "First Stone" and Ellicott's mills were put under contract in August last. Three sections of this are already completed for the reception of the rails. The remaining sections are expected to be completed by the 1st of June next. It is estimated that the average cost of preparing the first forty miles for the reception of the rails will not exceed $6000 per mile, and that laying the road with double tracks, and completely fitting the rails for carriages and the application of steam power, will be about $17,000 per mile. The average cost of preparing the road along the remainder of the line, will, it is stated, be much less than on the first forty, in as much as difficulties such as attended the construction of the road over the rugged and steep hill sides of the Patapsco, will not again occur on the entire line to the Ohio. The point of termination on the Ohio is not yet fixed. From the surveys that have been made there is no difficulty in carrying it to Pittsburg or to the mouth of the little Kenhawa.

Since the last annual report, the state of Maryland has subscribed for stock to the amount of five hundred thousand dollars. The entire amount of stock now taken is four millions.

The Directors with a view of acquiring accurate information in regard to the improvements in Europe in the construction of rail roads, are about to send two of their engineers to inspect the works of that description there, and collect such information as will enable them to proceed in the best and most economical method. The report throughout speaks in the most confident tone of the early and successful completion of this stupendous work.

POWER OF GUNPOWDER.

On Wednesday of last week, the Messrs. Boyntons, of West Stockbridge, while engaged in uncovering a body of marble, discovered a hole in the rock, which upon examination proved to be about fifteen feet deep, penetrating in nearly a perpendicular direction. Its diameter at the top was about eighteen inches, narrowing towards the bottom to about four inches. The hole they determined to charge with gunpowder, in order to raise up the strata of marble. They accordingly poured into the hole 204 lbs. of powder, and secured it in the manner usually practised in blasting. Upon firing it the effect produced was truly astonishing. The earth trembled, as though shaken by an earthquake. The trees in the immediate vicinity of the powder seemed to rise several feet in the air, bowing gracefully from side to side, as if tossed upon a billow. The mass of marble which was raised, is about fifty or sixty feet square on the surface, and eight feet thick, weighing by measurement upwards of 2000 tons.

Star.

COLUMBIAN COLLEGE.

It will be highly gratifying to the friends of learning, and to all who wish to see our District enjoy equal advantages for public education with the most favored portions of the Union, to learn that this Institution is now rapidly rising above its recent embarrassments, and promising to resume the elevated rank it formerly sustained. The President, the Rev. Dr. Chapin, having removed with his family to the College, will enter immediately on the duties of his office.—*Nat. Intel.*

Revival in Litchfield Sabbath School.

The *Sabbath School* at Litchfield, Herkimer co. N. Y. has shared richly in the effusions of the Holy Spirit.—Not less than *Fifteen* teachers and *Twenty* scholars are numbered as the recipients of Divine grace. All the teachers are now professors of religion.

The *Bible Class* embraces one hundred members, *twenty* of whom have been converted during the present revival. These twenty were from the Sabbath School.

In the Bible Class in Auburn, N. Y. ten were received as hopeful subjects of grace in 1826; sixteen in 1827; and there are ten this year, making the number of thirty-six, being more than half of the average number of students in the class.

THE HEAVENLY STATE.

It has been asked, Shall we know each other in heaven! Suppose you should not, you may be assured of this, that nothing will be wanting to your happiness. But oh! you say, how would the thought affect me now! There is the babe that was torn from my bosom; how lovely then, but a cherub now. There is the friend, who was as mine own soul, with whom I took sweet counsel, and went to the house of God in company. There is the dear minister—whose preaching turned my feet into the path of peace—whose words were to me a well of life. There is the beloved mother on whose knees I first laid my little hands to pray, and whose lips first taught my tongue to pronounce the name of Jesus! And are these removed from us forever? Shall we recognize them no more?—Cease your anxieties. Can memory be annihilated! Did not Peter, James, and John, know Moses and Elias! Does not the Saviour inform us that the friends benefactors have made of the mammom of unrighteousness, shall receive them into everlasting habitations! Does not Paul tell the Thessalonians they are his hope, and joy, and crown at the coming of our Lord Jesus Christ!—*Jay's Lectures.*

OBITUARY.

FOR THE WESTERN LUMINARY.

Died in Sangamo county, state of Illinois, on the 18th of September last, Mrs Anna Rogers, wife of Col. Matthew Rogers, and daughter of Timothy Morse. Aged 52 years, 25 of which she professed the religion of the Lord Jesus Christ, and by her walk and conversation gave good testimony of that religion she professed. She was a kind neighbor, an affectionate companion, a tender and faithful mother, and therefore loved and revered by her family and all her acquaintances. For several months previous to her departure she evidently appeared to be more than usually awake to the vast interests of eternity, and therefore earth and its things grew less in her esteem, while heaven and its things were viewed with increased importance.

During her last illness, which was short but severe, she spent much of her time in prayer to God, and in exhorting her friends to make a preparation for eternity, viewing her end as near at hand, but without dread or dismay, reposing that entire and unshaken confidence in the blessed Redeemer which disarms death of its terrors, and the grave of its victory. Her exit, though to her family and friends an irreparable loss, yet to herself, we doubt not, was unspeakable gain.

Abstract of the Annual Report of the AMERICAN BOARD OF MISSIONS.

Bombay. The American mission at this place appears to be in high esteem with the English population; and public opinion is rising in various places in favor of instructing and evangelizing natives. Much harmony prevails between the London Miss. Soc. the church Miss. Soc. the Scottish Society, and the American missionaries, in their efforts to benefit the people of the East. At their joint meeting in December last favorable events in different places were reported, and among them the conversion of five individuals. The number of hearers on the Sabbath, at the Mission chapel, was on the increase. A second edition of the New Testament has been commenced; and is, probably, now finished and in the hands of the people. The press is also engaged in furnishing school books, religious tracts, and portions of the scriptures, according to the exigences of the mission. In December 1826 there were 24 Free Schools under the care of the mission, containing 1439 boys and 86 girls; also 10 other schools exclusively for females, containing 380.

Ceylon. This mission has five stations, viz *Tillapilly, Batticotta, Oodooville, Panditeripo and Manepy*. At *Tillapilly* the disposition to attend public worship, and also the earnestness of the native converts, are on the increase; ten or twelve have already been added to their number. At *Batticotta*, the Mission Seminary gives large promise of usefulness; the number of students is 62, divided into 4 classes, and pursuing a regular and liberal course of study. At *Oodooville*, the Rev. Mr. Winslow, besides his regular missionary duties, directs the studies of fourteen pious native youths, who are pursuing a regular theological course. At *Panditeripo* the native free schools, under the care of Dr. Scudder, are in a very prosperous state, and the Gospel is attended with Divine influences. At *Manepy* is a boarding school for girls, under the care of Mr. Spalding. About 20 native converts are reported since last year, and others serious. The whole number of hopeful converts as the fruits of this mission is 120, of these 100 remain alive and in good standing. Attendance on public worship is increasing. The number of free schools at the several stations, is 93; (13 for girls, 34 for boys, and 46 mixed) containing 3380 boys and 942 girls. Total 4322.—At the beginning of 1827 the number was smaller, and the average number of the year was 3,800.

Western Asia. At *Malta* no change of importance has taken place. The mission press is still in motion. The number of books and tracts, printed before 1st of November last, was 160; of which 62 were in Modern Greek, 43 in Italian and 1 in Graeco Turkish. Some of the tracts had passed to second and third editions, large quantities of which have been sent to Greece and the Levant. Besides the American mission press, two others belonging to the Church Miss. Soc. and the London Miss. Soc. are engaged in the publication of useful works.

Beyroot. The report embraces the period, between March 13th, 1827, and Feb. 15th, 1828. The truth is represented as taking hold on the consciences of men, with extraordinary power, revealing the opposition of the wicked in the most fearful light. Long and interesting details, exhibiting the enmity of the ungodly against the Gospel and its heralds, are given, which cannot be condensed for our brief sketch, without losing their interest. Bishops, Patriarchs, &c. seem to take counsel together against the Lord and his anointed. At the last dates Asaad Esk Shidiak remained in prison, although he was allowed the comforts of a good room and wholesome food. They "know not what a range his spirit takes."—In June last, Messrs Bird and Goodell came to Malta to escape the dangers of the war; and the schools have all been abandoned. Several articles have been prepared for the press, such as the four gospels and some sermons, tracts, &c. by Mr. Goodell, Carabet, & Wortabet, which wait for the arrival of Turkish Armenian types. Affectionate mention is made of Girgis the Abyssinian, with whose name and piety, our readers are familiar. Asaad Jacob has withdrawn from the missionaries, and indulges in hard speeches against them.

The Levant. The remainder of the report, under this head, recites the events and incidents of the Rev. Mr. Gridley's journey from Smyrna to Kaisarea; where by an imprudent effort and exposure in climbing Mount Argeus, he fell on the very threshold of his missionary labors; to sleep till the earth be no more. It also details the labors and progress of Mr. Brewer, from Constantinople, through various places, until his arrival in the United States; and mentions the departure of Mr. King, for Greece, under the auspices of a Ladies' Association in the city of New York, to aid in the distribution of American bounty and engage in evangelical labors there.

Sandwich Islands. The progress of this interesting mission is represented to be "steady and encouraging," although the opposition of visiters and resident foreigners was increasing. At *Honoruru*, almost all the highest chiefs, and those who have the principal influence, are exemplary in their lives and decided friends of the mission. At a general convention last autumn, laws against murder, theft and adultery were unanimously adopted; and the enacting of other laws against flagrant immoralities is contemplated—all in the face of the most violent opposition. The corrupting influence of the mass of sea-faring visiters continues; still the floods of ungodliness cannot quench the fire upon their altars. The cause of truth is gaining ground, although the schools and place of public worship is not so well attended. The number of worshippers on the Sabbath is about 2000, and some admissions to the church are recorded.—The press at the last date, was engaged in striking off a new edition of hymns, a small tract containing the news laws, and the Gospel of Luke. At *Weima*, in the island of Tauai, the governor, Kaikioeva, was faithful in resisting the wickedness of foreigners and promoting the improvement of the people. At *Lahaina*, the schools are in a flourishing condition, and the eagerness for books great. The mission had been much disturbed by Capt. Clark, of the ship John Palmer, in the month of October last, who resisted the governor, Hoapiri, in his efforts to maintain the laws of the island, in regard to certain females who had gone on board of his ship Capt. C. proceeded so far as to fire on the town; and maintained his ground by the thunder of his cannon. At *Kairua*, according to advices from the Missionaries under date of October 10, last, the year preceding had been one of uninterrupted prosperity, in the preaching of the gospel, the multiplication and increase of the schools, the improvement of the scholars and the work of translating the Scriptures. Between 2000 and 3000 attended public worship on the Sabbath; and in the district of Kohala 5000 attended morning and evening service. About 6000 scholars attend the schools. At *Waikea*, about 1000 attend public worship on the Sabbath in a very orderly manner. At *Kaavaroa*, Christianity has obtained so firm a hold on the hearts of the people, that it is no longer necessary to say, 'Let him that stole, steal no more." In an open shed, by night and by day, valuable goods are left unguarded, among a community, which, before the introduction of Christianity, were universally thieves. The first three gospels have been translated and sent to this country to be printed, and Luke is probably completed.—More than one million of pages of tracts and School books have been worked off by the mission press since Mr. Loomis left the island. The remainder of the report under this head is occupied by details concerning the assaults of foreign vessels, especially that of Lieut. Percival. Since the rising of the court of inquiry, touching the conduct of this officer, no intelligence has been received from the navy department.

Cherokees. The missionary labors of the Board among the Cherokees commenced more than eleven years ago. At *Brainerd*, the state of religious feeling is at times encouraging; and, of late, more than ordinary seriousness is observable. The schools are in a good state. At *Carmel* there is a great increase of knowledge. The number of Church members, in good standing, is 81. They employ, at their own expense, a missionary agent to visit the dark places of the nation, to carry portions of the scripture, hymn-books &c. in manuscript; and to teach from house to house where the people have never heard the gospel. At *Creek-path*, the number of scholars is 31; church members 17, fruits of the mission.—At *Hightower*, the number of scholars is 12; 6 of whom are supported by a native convert. At *Willstown*, the number of scholars is 13. The church is in a pretty good state, and the congregation more regular in their attendance. At *Haweis* 6 have been added to the church; there is a gradual increase of religious influence. Yet intemperance and general dissoluteness prevail among a great portion of the people. At *Candy's creek*, 10 converts added to the church are reported, and 4 more are proposed for admission. Much religious attention has prevailed during the last summer; some changes of character appear. The school has 50 scholars; and the effects of instruction are evident. At *New Echota*, there is a mission family; and much is expected from the press lately established there. In conclusion, it is to be remarked that the sum of all the ascertained blessings attending this mission is great. In some places, nearly all the adult population can read their own language; great improvement in families; knowledge is much increased, more than 500 children have attended the schools within the last 10 years. 200 have attended during the last year; 100 of whom have been residents with and under the immediate care and influence of the mission families. There are 120 communicants, besides some hopeful converts not yet admitted. There are also pious interpreters, at several of the stations.

Chickasaws. At *Monroe*, a church was formed in 1828, which now consists of 59 members; of whom 8 are natives; 6 whites, and 45 blacks. The eagerness for the word of life, and the exercises of the house of

God, are so great, that some blacks will go ten miles to attend an evening meeting, and return by torch light the same night, through foot paths full of mud and water. At *Tokshish*, the school is yet small. Concerning many of the inhabitants, the missionary, Mr. Holmes, writes "I have never seen a people so hungry for the bread of life. At *Martyn* the preaching of the word is attended with a blessing; 3 conversions are reported, and the seriousness of the people is increasing. At *Caney creek* is a school.—This mission has been a great blessing already to the natives; and is full of promise for the future.

The Choctaws. *Elliott.* 49 native pupils are reported as attending the schools at this station; whose proficiency has been quite respectable. 21 of them can write English composition. Others have made advances in the study of English grammar and geography. 185 children have been admitted to the schools, since their commencement. The Sabbath Schools are also very prosperous. Considerable improvement has been made in the cultivation of farms and the manner of living: but whiskey is the great impediment to civilization. At *Mayhew*, the school and evangelical instruction continue as heretofore. Successful efforts have been made by the reigning chief to prevent intemperance. In 1825 there were 10 murders in the district in consequence of intoxication; but since the present chief has been in power, only one death by drunkenness has occurred, and that was a case of accidental drowning. At *Emmaus* no material change has taken place; the school is small. At *Mr. Juzon's* the school is small. At *Goshen*, the influence of the mission is felt by the natives; and perceived in the improvement of their farms, clothing and general manners, and also in the decrease of intoxication and murder. At *Aikhunnuh*, Mr. Byington preaches in English and Choctaw Two native youths from Mayhew, the one a blacksmith, and the other a carpenter have settled at this place. The people are making some advances in civilization and industry. At *Gibeon*, (late Col. Folsom's) the school is without a teacher. Mr. Byington is expected to remove to this vacant station. At *Hebron*, (near Robert Folsom's) is a small school taught at present, in the Choctaw language The people are desirous of getting agricultural implements, household furniture, &c. and shew a disposition to inquire on the subject of religion.

Cherokees of Arkansas. At *Dwight*, the church has received 16 new members, 11 of whom were received on profession of their faith. They appear well, and give proof of growth in knowledge and grace. Messrs. Finney and Washburn preach statedly at seven different stations, at the earnest desire of the people. The anxiety in all parts of the nation, to hear the gospel, is greatly increased. In the schools about 60 scholars attend unsolicited. At *Mulberry*, the Indians have erected comfortable buildings at their own expense, for the mission, and a school has been opened at their request. More than 30 attend and make good progress.

Osages of Neosho. At *Union*, the school contains 65 members, at the expense of the mission, 20 of whom read in the Testament. No satisfactory evidence of piety exists among the Osages; great indifference and even levity prevails in view of divine truth. At *Hopefield*, a gradual advance in civilization, and a disposition to cultivate the earth, is perceived. They also manifest increasing desire for the education of their children; and, for that purpose, send them steadily to the school at *Union*. At *Neosho* there is neither church nor school. No interest is manifested in the instructions of the gospel, and no improvement in the morals or domestic habits of the people. At *Harmony*, the school consists of 39 children at present, 57 have left it since its commencement. The scholars have good minds, and make some proficiency in their studies.—There does not appear, however, to be much ground gained on this territory of the great great adversary of souls; theft, lying, gambling, polygamy, &c. seem to be almost universally prevalent, and they even ridicule all religious considerations. *Philadelphian.*

A DEIST WHO HAS BECOME A MISSIONARY.

We are indebted to a friend for the following *Interesting Extract*, from a Letter dated, Liverpool, May 30th, 1828.—*Pandect.*

His (Lord Byron's) constant companion in Greece, was a Dr. Bruno, a Physician, who entered fully into the Deistical and Atheistical notions of Lord Byron: he was skilled in every branch of Science and Learning, and acquainted with almost all languages, and with the best authors in each language. He had been educated in all the mummeries of Italian Popery, and in it saw an absurdity at which his whole soul revolted: he therefore looked upon religion as an artifice to keep in awe the vulgar: but the death of his beloved friend was a stroke to him which he could not bear: on surveying his corpse, he saw that all that scintillation of wit, all that strength of intellect, all that halo of glory which his admirer threw around him, was wholly extinguished, and that for ever, as regards this world. In a paroxysm of grief Dr Bruno tore himself away from Greece, and retired to Geneva, there to endeavor to soothe his deeply wounded spirit; providentially he fell into the company of an English missionary, who urged him to read the Scriptures (the book of all others he had most neglected) that he might learn from it, resignation to the divine will in all its allotments. Thus reading and intercourse with the pious teacher, at length brought Dr. Bruno to lay all his learning and attainments at the foot of the cross, and to determine himself to become a Preacher of the Gospel he had once despised. With this view he retired from the busy world to hold converse with the Father of spirits, and to receive instructions in the momentous Truths of Christianity. He is now actually set out on his return to Greece, there to unfurl the Banners of the Cross, and preach Christ crucified, under the humble guise of a missionary to his benighted countrymen. Well may we say "What hath God wrought."

From the Christian Mirror.

THE LAST JUDGMENT.

Matthew xxv 31—46.

A Sabbath School Lesson.

Who is the Son of man? with what attendants will he come? for what purpose? Who will be assembled before him? Will all possess the same character? By what are the different characters represented? How will the separation be made? What will be said to those on the right hand? Why are they thus distinguished, blessed, and rewarded? How were they affected, on being thus addressed? What estimate do they appear to have formed of their own works? Is this characteristic, generally, of the servants of God? Is it in our own power, while in this world, to minister unto Christ? How? What was said to them on the left hand? Into what were they to depart? Why were they cursed? For whom was the fire originally prepared? What did they reply to their sentence, and the reasons of it? What state of mind does this indicate? What is to be the duration of their punishment? The following is Dr. Doddridge's note on the 46th verse. "*Everlasting punishment—everlasting life.* As the *original word* is the same in both places, I thought it proper to use the same word in the *translation* of both; and miserable are they that dare venture their souls on its signifying a *limited duration* in either."

REFLECTIONS.

1. There is a judgment to come.

2. The Judge will be the Son of Man, the Lord Jesus Christ.

3. His appearance will be awfully glorious, and attended by a retinue of angels.

4. From this tribunal none shall escape *Before him shall be gathered all nations*

5. A final, and eternal separation will then be made between the righteous and the wicked.

6 The righteous will, in that day, be inconceivably blessed, and will enter upon the possession of a kingdom prepared for them from the foundation of the world.

7. Works of self denial and charity, performed towards the poor, the suffering, and the wretched for Christ's sake, or a believing regard to him, will be remembered by the Judge with special favor.

8. Christ regards the relief, which is administered to his afflicted members, as done to himself.

9. Humility is a feeling which the righteous will carry with them to the judgment seat, which will abide with them forever. They disclaim all merit, and do not expect heaven on account of their works. *Lord,* when saw *we thee hungry, and fed thee? &c.*

10 The wicked have a propensity to excuse themselves, and repel the charges which are brought against them. *When saw we thee hungry, &c and did not minister unto thee?*

11. Omissions of duty are sins, being transgressions of the law, and will be punished like other violations. "Uncharitableness to the poor is a damning sin."

12. The horrors of the wicked will be unspeakably great and dreadful, in the day of judgment. They will be *cursed*; they will be *separated* from Christ—*Depart from me!* They will be consigned to the *fire prepared for the devil and his angels.* Their punishment will be *everlasting*, commensurate in duration with the reward of the righteous.

AIDS TO REFLECTION.

Though the heart once gone from God turns continually farther away from Him, and moves not towards him till it be renewed, yet, even in that wandering, it retains such natural relation to God as its centre, that it hath no true rest elsewhere, nor can by any means find it. It is made for Him, and is therefore still restless till it find Him.—*Leighton.*

True, says one, we are all sinners, but even in the Old Testament, God has promised forgiveness on repentance. One of the Fathers supplies the retort—True! God has promised pardon on penitence; but has he promised penitence on sin?—He that repenteth shall be forgiven; but where is it said, He that sinneth shall repent?—*Coleridge.*

Poetry.

From the Conn. Mirror.

THE SLEEP OF DEATH.

Oh 'twould be sweet to lay me down
And "sleep where all must sleep;"
There—where no sorrow can be found,
Where none are known to weep.

Deep be the grave that opes for me—
Secluded be the spot;
The mound, a low one, may it be,
That tells you—I am not.

Lay me far from my father's tomb—
I ask no company;
Throw o'er the earth—and leave no room
For friends to mourn for me.

Mark not my grave with signal tree—
Plant ye no roses there;
Call not, ye friends, to visit me,
Ne'er drop, for me, a tear.

Oh, I shall sleep in sweet repose,
How peaceful shall I be!
He that knows all things only knows
How much is hoped by me.

Hope brightens as I raise the veil,
And cast one look within;
'Tis Hope that telleth loud the tale
That death can conquer sin.

Death! what is death! 'tis but a sleep
That makes our flesh decay;
The soul—kind guardian angels keep
'Till the last trying day."

O, then—in robes of pearly white,
May my frail form be clad!
Can I be seated on the right,
And can I *now* be sad!

Oh no—transporting rapturous thought!
A Heav'n! a Heav'n—in view—
Can I forget those groans that bought
Pardon "for not a few!"
What from my mind these thoughts shall sever!
Shall earthly pleasures? never, never.

REVIVALS.

FRANKLIN, OHIO.

Extract of a letter from the Rev. Adrian Aten, to the Editor of the Western Luminary, dated

"*Franklin, Warren co. Nov* 4, 1828.

"The Lord has mercifully been pleased to revive his gracious work in the Newjersey Church where I labor. The work commenced about the 1st of Aug. Christians appeared more devoted and earnest in wrestling with God in prayer. Many were seen anxiously enquiring "what they should do to be saved." The work thus continued until the 4th Sabbath of September, when we held a four days' meeting, at which time about 35 were received into the communion of the church.—Since that time the blessed work still continues. There has been received in all from the commencement of the work fifty-five on a profession of their faith.

May the good work continue and spread until all shall know *experimentally* the power of the grace of God."

GALLATIN, TENNESSEE.

Extract of a letter from the Rev. John W. Hall, to a friend in Lexington, dated

"*Murfreesborough, Oct.* 26, 1828.

"Dear Sir—Since, and previously to the time I became acquainted with you, I have been preaching occasionally in a neighboring town (Gallatin) which has no Pastor, and a most glorious revival has commenced there—Upwards of 600, or perhaps nearly 700, in that place and its vicinity have professed religion in the course of the last ten weeks; and the blessed work is in a rapid state of progression. At a meeting there last Sabbath about 75 persons came forward to the anxious seats. You have seen some notice of the commencement of this work in the Western Luminary."

KNOXVILLE, TENNESSEE.

Extract of a letter, to a friend in the vicinity of Lexington, dated

Knoxville, Oct. 18, 1228.

"We are here attending a Sacrament—the second within 10 days. The Spirit of the Lord has been poured out in a remarkable manner in this town. About 40 persons have been added to the church since the sitting of Synod, which convened simultaneously with that of Kentucky. Two weeks since, Knoxville was famous for vice and dissipation. Now the cry is, as on the day of Pentecost, "Men and brethren, what shall we do to be saved!" "

LOUISVILLE, KY.

The Rev. Nathan H. Hall, pastor of the 1st Presbyterian Church, in Lexington, has recently laboured about ten days in Louisville. During his stay there, about 40 persons were added to the church on a profession of their faith and repentance; and a large number of others came forward to the anxious seats, pierced with the arrows of God's convicting grace, inquiring what they must do to be saved. [The Presbyterian Church in Louisville, is now, and has been for a considerable time, without a pastor and the regular administration of the word and ordinances of God's house.]

INDIANA.

We have lately heard some cheering accounts from different parts of the State of Indiana; but we regret that we are not enabled to state particulars, except, that in one or more of the churches under the care of the Rev. Wm. W. Martin, the good work of God's reviving grace is going on, and 40 or 50, have been added to the church and people of the living God. [We respectfully request the preachers of the Gospel in Indiana, and elsewhere, to communicate to us all *facts* on the subject of revivals in their bounds, as early as convenient, and as they may deem prudent.

REVIVAL OF RELIGION IN GALLIA CO. OHIO

From the Rev. Augustus Pomeroy. Gallipolis. Sept. 10, 1828, *to the Cor. Secretary.*

About twelve years ago this town was visited by a Missionary from the Con Miss. Soc. who succeeded in gathering a little church; and as a faithful servant of Christ, toiled here for years, but disheartened with the little success of his labours, sought a field of greater promise.

When I came to the place under the direction of the A. H. M. S. in May last, this little band of christians were found, I might almost say, literally, upon their knees before the throne of grace, and it is believed some remain there still, and have proved again, "that praying breath is never spent in vain." On my arrival, which was unexpected, they were assembled for prayer, with the anxious inquiry, "*what they should or what they could do?*" It was a meeting of tears, and not soon to be forgotten.

The Directors of the Co. Society instructed me to preach one half the time in town, the other half to two congregations in the country. My first effort was to form a County Sabbath School Union, Aux. to the A. S. S. U. Its success has surpassed all our expectations. It has about 70 scholars, four of whom, together with seven teachers, as we have reason to hope, have within a short time, become the heirs of heaven. It has also a small library, which is now doing great good. I was soon able to collect three Bible Classes, embracing, in all, about 100 members. The aspect of things was encouraging, and the field before me seemed to promise much: but nothing special appeared, except that a few were much in prayer, till near the middle of July, when our meetings became more solemn, and some were awakened to a sense of their guilt and danger. The friends of Zion viewed these indications of good with intense solicitude—hoping—fearing—trembling—rejoicing. Our hearts were soon gladdened by the first case of hopeful conversion to Christ, this being remarkably clear and happy, its effect was powerful.—The Spirit of the Lord descended upon us, and there "was a shaking in this valley of dry bones." In anguish of spirit, many cried out *what shall I do to be saved!*"--When it was beyond a doubt, that God was in very deed with this people to revive His work, it seemed almost *too much* for some who had long mourned and prayed; and they could scarcely refrain from weeping aloud.

Since the first of August the work has gone forward with a steady progress, spreading into both congregations in the country. From 45 to 50 indulge the hope that they have passed from death unto life, and many are still in distress. All this has called forth opposition and ridicule, but Jehovah has worked like Himself. The profane man has been awakened by his profaneness, and the hardened scoffer by his scoffing. The special presence of God has made our meetings of inquiry *most solemn*. In them souls have found peace at the foot of the Cross.—*Home Missionary.*

ALABAMA.

From the Rev. J P. Cunningham. Havanna Green Co Alabama. Sept. 19, 1828, *to the Cor Secretary.*

A FOUR DAY'S MEETING.

I returned last evening *from a four day's meeting*, at Luxapalila Church in Fayette Co. where brother James Martin, one of your Missionaries, under the direction of our Presbytery, labors a fourth of his time. The people, being thinly settled, and not having facilities for attending worship with their families, from day to day encamped upon the ground. It was easy to see, from the labour, which had been performed in preparing this encampment, that the people were much engaged. Besides brothers Martin and Gray, there were present two brethren of the Methodist Church, Messrs. McDowell and Woods—the former preached several times greatly to the edification of his brethren On Sabbath day the audience was quite large, and during the delivery of two discourses, and the administration of the supper, which occupied about five hours, there was a devout attention, by the people. Few appeared careless or unconcerned.

A number of our Methodist brethren, united with us in commemorating the dying love of our common Lord, and our communion, I trust, was more than a mere form.---Sabbath night, brother Gray preached, and was followed with exhortations by brother Martin and myself --after which an anxious seat was set apart, and 10 or 12 immediately came forward, almost all of whom were in the deepest distress. We left only one of them altogether comfortless on Monday, when the meeting closed. At the close of the exercises, Mr. P —— the only elder in this little church came to me, and with tears bursting from his eyes, said "Well I have enjoyed *two special answers to prayer* in this meeting. The first was, that we might have ministerial aid—and the second, that my two neighbours, (whom he named.) might be brought in." The meeting closed, and I started home, sincerely thankful that I had been providentially called to attend it, although at the distance of 70 miles. It was such a season as I would wish often to enjoy.

P. S. Brother Martin has lately had a very pleasant meeting in the church on Magbee's Creek, Pickens Co. where he preaches a part of his time—the church was organized at that time, with about 20 or 25 members—five new additions—he has a great field opening before him in this section of country. *Ib.*

LAFAYETTE FEMALE ACADEMY.

THE Second Quarter of the present Session commences on Monday the 17th instant.

Nov. 12. *O. S. HINCKLEY.*